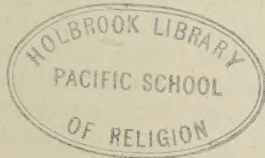


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The **AMERICAN FRIEND**

[MARCH 1, 1951]



Heart-Searching Among Friends

Harold B. Kuhn

Conscience and Expediency

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Trends in Africa Missions

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CALL FOR UNITED SERVICES!

END THE YEAR WELL—MARCH 31

The Devotional Life . . . A Page of Personal Helps

BE STILL AND KNOW THAT I AM GOD

This is the final meditation in a series of three written for this journal by Allen and Helen Hole of Earlham College, Richmond, Indiana.

"As you have intervals from your lawful occupation, delight to step home, within yourselves, I mean, and commune within your own hearts and be still."

WILLIAM PENN

For many years it was our family practice on Sunday afternoons to listen to a symphony concert over the radio. The washing of the last dishes was hurried so that their clatter would not interfere, the children were settled for their rests with the doors to their rooms open so they too could listen, and then we hastened to tune in so that we would be on time for the beginning of the program. Settled in our favorite chairs, we listened in delight as the music rolled about our ears, lifting us to a higher level of enjoyment and understanding.

Occasionally it happened that, in spite of our efforts to be ready in time, the concert had already begun and we had missed the opening bars. As we adjusted the dial so that the music came through clear and full, I sometimes caught myself marveling that during those last minutes of preparation the music had been playing, and yet we had not heard it; it had existed just as truly as it did now, but it had been inaudible to our ears. We had to seek it deliberately, make a place for it in our lives, hush the household noises, turn the knob and attend to it. Then, and then only, did the strains fill the room with their passionate and stirring melody.

God is always there. Like the music, He is present whether we are aware of Him or not; unlike the symphony, He is there at every moment of the day or night. In the same way as the music, He cannot speak to us unless we turn to Him. "Seek and ye shall find; knock, and it shall be opened unto you." We must make a silence in ourselves; we must be still and know His presence.

Our subconscious selves know that He is there, though our conscious selves may not be aware of Him. If a crisis comes on us suddenly, and the crust on which we habitually walk with confidence begins to crack, our usual defenses give way and we turn frantically to God. In moments of personal danger before we realize what we have done, we find ourselves praying: "Oh, God, keep me safe!" When a loved one's life is threatened, we cry out: "Father, spare her!"

During ordinary times, however, we forget that He is always there, waiting for us. We live our lives out almost as though He were non-existent, while we fill our time with an endless round of activities. There are the duties of the

home and the office to tend to, appointments to be met, hungry mouths to be fed, dishes to be washed, committees to attend. The car needs greasing, the electric iron should be repaired, the baby has outgrown her shoes. Our lives are too full, too cluttered, too noisy.

When there is a momentary lull in our daily round, we are uneasy and at a loss. Almost frantically we clutch at something to occupy our minds, to fill the void. At home we turn on the radio; in the station, waiting for a train, we buy a magazine and immerse ourselves in its trivialities. As we stand on the street corner waiting for the bus, we hurriedly unroll the paper and scan the headlines. Always rush, confusion, restlessness. So we crowd out God. We make so much noise we can't hear Him. But He is always there, waiting.

The Imitation of Christ, that wonderful treasury of Christian experience, tell us quaintly: "If thou wilt withdraw thyself from gadding idly, as also from hearkening after novelties and rumors, thou shalt find leisure enough and suitable for meditation on good things."

We all of us find time for what we consider really important. The young couple in love finds time to write each other endless letters; the woman who prides herself on her housekeeping makes time to bake bread; the avid reader manages to read, even if he has to combine reading with shaving and brushing his teeth. What we lack is not time, but desire, and the realization of our need.

And how deeply we need God! How passionately we need to lay aside our own futile busy-ness, our petty thoughts which run unceasingly in circles like a squirrel in a cage exercising on his wheel. We have to hold the torrent of our thoughts in check, to keep our minds completely still, in order to realize God's presence. *He is there, waiting.* We only need to tune in.

When we sit around a table loaded with food, our heads bowed in a silent grace, the sounds that otherwise pass unnoticed suddenly take possession of the room. The crackling of the fire, the ticking of the clock, the mechanical whir of the refrigerator motor, the distant drone of a plane overhead come distinctly to our ears. Then sometimes there comes a hush which is deeper than these quiet sounds, a silence that is a part of the depths of our beings; again the gentle noise of the fire, the clock, the refrigerator and the plane pass unnoticed, this time lost in the greater silence. It is then that the still small voice speaks to us, not in words, but in the deepest direction for our lives.

"Come unto me," Jesus is saying, "all ye that labor and are heavy laden, and I will give you rest . . . whosoever

(Continued on page 78)

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Editorials . . .

The Law of the Harvest

A principle of life, commonly called "the law of the harvest," means that like produces like, but it means much more. It is true that one cannot plant tares and get wheat to sprout from the seed that he sows, nor can he scatter thistles and reap figs from the planting. Like produces like.

It is equally true that one may scatter wheat and get nothing. Ask a Kansas farmer! He may get little in his harvest or he may reap a hundred fold. In the same sense, one may plant tares and get nothing, or he may get an abundance of them. The law of the harvest includes the soil and the cultivation as well as the seed.

Whether it be for good or evil the principle holds. When Mrs. Wiggs of the Cabbage Patch did "something nice" for people that were none too nice to her, she demonstrated that tares may be choked out by wheat. The soil of one's heart determines whether the good or evil will lodge and grow. It may be so full of the good seed and the deep soil that evil does not easily grow in it. The sinful heart finds it hardest to forgive, for it meets sin on the sin-level. Mrs. Wiggs met it on a different level.

The law of the harvest is not simply and fully stated in the line, "Whatsoever a man soweth, that shall he also reap." We need also the parable of the sower—in which some seeds fell on thin soil and perished while others fell on good soil and thrived. Seed, soil, showers and cultivation—all these and more are in the formula of seed time and harvest.

Yet it is true that we must not "do evil that good may come"—like produces like. Positively, we must scatter abundantly the wheat of the Kingdom of God, in good soil, if we are to choke the tares and feed the world.

The Perils of Power

It is difficult, if not impossible, for a nation to hold a great balance of economic or military power and still retain the confidence of its neighbors. Even an act of benevolence, however pure the motives may be, is always suspect. In fact, no act of neighborliness is without its varied effects on all parts of the world puzzle. But the chief problem is the using of power to "buy" support of political and military objectives. It may not appear as "buying," but its effect is often that.

America stands today in that precarious position. We tend to answer questions with questions slanted toward our interests: *Question:* Should we extend further aid to Britain? *Answer:* How will their next election go? *Question:* Shall we send grain to famine-threatened India? *Answer:* Where will India finally throw her weight on the Korean problem? *Question:* Shall we give Point Four aid to Israel? *Answer:* Can she supply us with military bases?

The American position in the moral leadership of

the world, we are told by trusted sources near the United Nations, is rapidly losing ground. Yet the American attitude is probably not greatly different than would be that of any other western power, if in a similar situation. It is unfortunate that a world imbalance exists whereby any one nation should hold such power.

Now that we *unfortunately* are in that position, we should use every opportunity to respect the moral and political rights of our neighbors. They should, for instance, feel clear to vote as they wish in the United Nations, without open or hidden pressure from America. Respecting the rights of our neighbors to independent judgment and action presents an ideal exceedingly difficult to follow, because nearly all nations and peoples hold common *concepts* of power, whether or not they hold the *power* itself. Both powerful and less powerful nations must learn to think and act in terms of rights and responsibilities, more than in terms of power.

In Which We Prophesy!

OPTIMISTS are often bad prophets because they confuse what has to be with what ought to be. What they want is what they prophesy. As someone has said, they often mistake an inner emotion for a world movement. The alternative is certainly not that of the pessimist, whereby only doom and catastrophe are expected and predicted. We are accustomed to say that in between stands the realist, but realism is not just a middle course—half optimist and half pessimist.

No one escapes the necessity of shaping things to come in terms of his faith and what he wants them to become. One who prophesies accordingly does not need to apologize for his stand. Probably the right term for it is "functional optimism." Upon that premise we here and now risk the scorn of some "realists" and the contempt of "pessimists" by making a few prophecies. Indeed, some optimists may not agree.

First, we are going to have some form of federal world government. The present international anarchy is unbearable. We may have to endure another catastrophe of war before we agree to the obvious answer, but sooner or later we are going to do it. Like most creations among men, it will finally be done because we are *forced* to do it, but the deeper answer is a moral one—we *ought* to do it. Finally, world politics must catch up with moral principle. Ultimately the practical and the ideal are *one*.

Second, as is usually practiced by all nations, we are going to recognize existing governments of other nations, whether we approve of them or not. Americans can hardly be said to *approve* of the present Soviet government in Russia, but long ago, though reluctantly, America *recognized* that government and has no immediate intention of withdrawing such recognition, unless war with Russia should come. It is generally understood that "recognizing" a govern-

ment means acknowledgement that it exists and is, in fact, the government of a nation, and then setting up usual diplomatic relations with it.

Although there seems to be not the slightest prospect of recognizing the present government of China, seated at Peiping, and though from the point of view of international behavior as generally followed, such recognition *cannot* be given at the present, yet we venture to prophesy that either the present government at Peiping or one whose characteristics are hardly distinguishable from it, will later be recognized and seated in the United Nations. Recognition will not finally depend upon *approval*, but upon *necessity*.

The moral principle upon which this recognition will come is certainly not the moral rightness of com-

munist. THE AMERICAN FRIEND does not have to defend its editorial pages of past or present issues against charges of pro-communism. The moral principle involved is that of representation of all nations in the councils of nations. Who can seriously assert that the real government of the Chinese is now on Formosa?

Whatever ideology or politico-economic system comes to China, it will sooner or later be China-ized. What we have on the world level is the necessity of getting actual negotiation, arbitration and working arrangements between nations, or else fight until one or all are exhausted.

What we have written here may be "long-view," but we insist that it is not "long-shot" prophecy. Doctrinaire? Dogmatic? Well, let the reader decide!

E. T. E.

Heart-Searching Among Friends

By Harold B. Kuhn

THE events of the past fifteen years have imposed unusual strains upon every person and every group which would seek to apply literally the Christian message to all of life. Friends have, by virtue of their particular emphases, felt the weight of the world's difficulties at more points than most religious groups. Moreover, the rapid changes in the world situation have compelled Friends to consider seriously their objectives and to ponder the techniques and methods by which they hope to achieve them.

My wife and I were privileged to attend London Yearly Meeting, and its Meeting for Sufferings, shortly before the late war, and then to re-visit the Yearly Meeting in Edinburgh in 1948. The comparative emphases of these assemblies seems to point up that which Friends have felt on a world scale. In 1936, there was a good measure of optimism for a better world, and a confidence in the effectiveness of Friendly influence in the temporal affairs of the nations. Enthusiasm for action at this level seemed to eclipse the interest of Friends in aggressive projection of the Christian Evangel into unrepentant society. This does not mean that spiritual concerns were ignored; it did mean that the major thrust of Friends' thought was horizontal.

CHANGED BY SUFFERING

It was difficult to believe that we were in the same gathering at Edinburgh in '48. Friends had suffered in the interval. To say that British law, with its greater consideration for non-combatants, had made things easier for Friends would be superficial. The major causes of suffering were spiritual; the

Harold B. Kuhn is professor of the Philosophy of Religion in Asbury Theological Seminary at Wilmore, Kentucky. He is also a member of Ohio Yearly Meeting of Friends (Damascus) and a widely travelled Friend. In this article, he relates the evangelical message to the service and relief work of Friends.

war has plowed deep furrows in the lives of thinking people of Britain. This does not mean, however, that simple optimism had been exchanged for simple pessimism.

The change might be described as one from optimism for the effectiveness of human methods, to realism in the appraisal of the worth of the spiritual testimony. Speaker after speaker suggested that Friends *must not* be known primarily for their works of mercy, but that we must assert ourselves in our primary role of a spiritual society. Nor were these mere scattered expressions. They met with strong concurrence from the floor, and became the sense of the Meeting. Some ventured to question whether the Society fulfilled its mission by the simple administration of relief, with the hope that those to whom they came would be caught in the contagion of the "Quaker spirit."

In spite of the obvious problems posed by the bearing of an Evangelical witness, particularly on the Continent, and the difficulties which might be raised by an identification of Quakerism with Protestantism, many felt that Friends must become articulate at the point of specific Christian teaching. Not all agreed upon the means by which this should be accomplished; most, however, felt that Friends were in danger

of being thought merely an organization for the dispensing of material relief.

Closely related to this is the feeling, expressed at Asbury Seminary by Henry J. Cadbury prior to his trip to Oslo to receive, in behalf of Friends, the Nobel Peace Prize, "Woe unto you when all men speak well of you." Friends do have an enviable record in the matter of good works. My wife and I have been impressed over and over by the manner in which passport and customs officials in Europe esteem Friends. Credentials from a Yearly Meeting, presented at a frontier, usually mean that person and baggage are passed quickly, with a minimum of red tape.

HONESTY AND EFFICIENCY NOT ENOUGH

The honesty and efficiency with which Friends have performed their acts of mercy are a surprise to the bureaucrats, and constitute in themselves an excellent practical witness to the Gospel. The *real* problem of Friends is, not to perform less of these "good works," but so to perform them that men, seeing them, "may glorify the Father which is in heaven." Friends are aware of this need; some have viewed with alarm occasional statements of those who have been fed and clothed by the Society, to the effect that they were not aware that Friends were a religious body.

Neutrality in a ministry of mercy is excellent: but it is possible that we pay too high a price for neutrality when we fail to show our colors as a part of Evangelical Protestantism, in a fear of alienating Roman Catholic or Jewish elements. The writer sees no contradic-

tion between an energetic ministry to the dying, the hungry, the naked, and the destitute in things temporal on the one hand, and the clear and earnest witness to the power of Jesus Christ to save completely from sin on the other.

Friends are rightly concerned with the shifting pattern of problems in the peace testimony, as modern warfare shifts from a conflict of armies on a limited field of battle to total warfare, in which combat is brought to the teeming centres of population. This does not mean that Friends see less clearly the contradiction between the teachings of our Lord and the taking of the lives of those for whom Christ died. The question becomes one of discerning the point at which to bring the testimony of Friends to bear upon modern society. This problem is one to engage the keenest minds and the most discerning hearts.

BE AS SALT AND LIGHT!

This writer freely confesses that he does not have the answer in this matter. He cannot follow entirely those who believe that in times of international catastrophe, the Christian must retire to some private cloister of his own making—great as his appreciation of the motives of those who would do so might be. But naive life-denial is no more realistic than naive life-affirmation; and the thrust of the teaching of our Lord seems to be, that we must be as salt and light in this world of decay and darkness.

The realities of the times hardly underwrite an optimism that the decades ahead will be composed of years entirely to our liking. The scientists seem fearful that mankind may destroy himself before he takes the time to see things as our Lord would see them. Yet we hate to think that, whatever weapons may be used in World War III, the fourth world war will be fought with sticks and stones. Many earnest Friends are seeking a middle way.

Possibly it is time to consider again, throughout Friends, the policy of the projection of the Christian Gospel, which when appropriated in the lives of men, removes the occasion of wars. This would involve a serious turning of the resources of Friends in the direction of evangelism. Evangelism implies at least two things: a method and a message. Concerning the former, Friends are not without precedents in the recent past of the Society; methods must be adapted to the needs and peculiar problems of the people addressed. One thing, however, seems needful, namely a firm confrontation of the individual with the life-claims of the Lord Jesus. Concerning message, finally, the writer is interested to note a growing interest in theology in Quakerism. Once

(Continued on page 78)

Conscience and Expediency

By Elbert Russell

This is the first part of a discerning, three-part study of conscience and the duties of conscientious persons. It was written because Elbert Russell "found a good deal of heart searching and discussion among some of the very conscientious young Friends (at the Five Years Meeting) about some matters of principle and policy, especially concerning attitudes to war, racial relations and business policies." In these articles, he reviews carefully the attitude of Jesus in the Gospels, as contrasted with certain facets of the life of John Woolman.

I

CONSCIENTIOUSNESS is essential to both democracy and Christianity. It may, however, if neglected, perverted or abused, prove dangerous to inner peace or social harmony. As Huckleberry Finn discovered, it may be very troublesome, and "it takes up more room than all the rest of a man's insides."

Democracy and the church must run the risks which conscientiousness involves in order to have its benefits. It cannot be turned on and off at the pleasure of an inquisition or a majority. The essence of conscientiousness is that it must be free from outward dictation and in supreme control of the individual.

Like all great forces that may become great blessings to men, conscience has its dangers. Excessively conscientious people may cause themselves and their neighbors great trouble. The early church quickly discovered this, for the reason that the acceptance of Christ not only quickened the moral earnestness of converts, but gave them new moral standards and made them nonconformists among both Jews and pagans.

THE DANGERS OF CONSCIENCE

Paul dealt with such problems (for they arose even in the church) especially in Corinthians and Romans. (His fullest treatment of them is in Romans 14.) Among the dangers against which he warned them, the first is the attempt to impose one's own conscience on others. He exhorted them to receive one whose opinions did not agree with theirs into the fellowship, but not "for the purpose of passing judgment on his scruples." (Romans 14:1, Moffatt.) He agrees with Jesus that our consciences do not qualify us to govern or pass judgment on others. They are for our own use and God judges each according to his own conscience. (Romans 14:4, 22, 23. Matthew 7:12, cf I John 3:19, 20.)

The second great danger is from a

conscience not guided by knowledge. In its own sphere a man's conscience is supreme. He is bound to follow its directions or be found guilty before God and his own highest self. But conscience is limited to judgment on a man's motives. It says, "Do what you believe to be right," and it forbids you to do what you think is wrong. Your sense of what is right or wrong, however, is determined by your knowledge, by education, custom, and religious beliefs. It was the tragedy of the Jews, Paul says, that their zeal for God was not according to knowledge. (Romans 10:2.) Jesus warned his disciples of the menace of those who would kill them, thinking to do God service. (John 16:2.) Very conscientious people need to be very sure of the leading of the Spirit, very careful to understand the spirit and teaching of Jesus, very sure of unselfish motives in dealing with others.

A third danger of scrupulous people is the fear of inconsistency. "A foolish consistency" may be the "hobgoblin of little minds," but the mob demands it. Paul was charged with inconsistency because he circumcised Timothy, although he taught that circumcision was not obligatory on Christians (Acts 16:3, Galatians 5:11) and kept the law in other matters (Acts 18:18-20, 20-26). Paul acknowledged the seeming inconsistency of his practices and justified it on the higher principle of subordinating minor details to the great purpose of forwarding the gospel. (I Corinthians 9:19-23.)

A fourth danger of the very scrupulous is the fear of expediency. In such circles, the word "expediency" stands for an evil thing, almost as reprehensible as "appeasement" in today's diplomatic circles. Of course, expediency is evil if it is made an excuse for ignoring conscience or used as a cover for cowardice or a cloak for hypocrisy. The dread of it moreover or the effort to avoid it may lead to social isolation or emotional frustration or spiritual paralysis.

THE CASE OF JOHN WOOLMAN

John Woolman was one of our most scrupulously conscientious Friends. He did his best to be "faithful to his Teacher" and live a consistent Christian life in the midst of a half-pagan world, instead of abandoning the world for monastic poverty, as did St. Francis of Assisi, or giving up the attempt as impractical, as so much of Christendom did and still does. He grew more and more conscious of the evil in the world,

(Continued on page 75)

From Our Readers

ANOTHER VIEW ON ALTERNATIVE SERVICE

To the Editor:

I am always uneasy about making critical comments on the public statements of concerned individual Friends, but perhaps my usual agreement with the editorials of *THE AMERICAN FRIEND* will make it clearly understood that I now hope to disagree without being disagreeable.

The portion of the Alternative Service editorial (February 1) under the subhead "Better 'Alternatives'" seemed to me to be based on several false assumptions, and in one case a false assumption led to a statement which is actually misrepresentation of the position of many young Friends.

This particular assumption was that some Friends want the C.O. alternatives to be prison or army, just because these Friends do not believe in presenting the government with an alternative service program (or conscript labor program, depending on viewpoint): The editorial states, "But it is not reasonable for ex-CPS men to offer the last ditch alternatives of the army or prison to their younger 'brothers'." The statement was softened somewhat by a gross understatement, "Most CPS men doubtless do not do that."

I am in touch with many of the men who believe that Friends should not outline an alternative service program for the conscription of conscientious objectors, and I do not know one man who feels that the correct, inevitable or probable choice of C.O.s is going to be prison or army. I know of no person in Washington who feels that men will be forced to choose between army and prison unless Friends step into the legislative or administrative picture on this issue.

The editor's own statement of the

three prospects stated in an earlier paragraph are the generally accepted prospects—irrespective of the action of Friends. With the added note that detached service from the government camps is a likely possibility.

While we're on the subject, I'd like to remind Friends that the true alternative to conscript destruction is volunteer construction. Conscript construction is only a half-way alternative. As Friends we often fail to reach our goals, but when did we ever make our goal a half-way measure?

LYLE TATUM

Central Committee for C.O.s
2006 Walnut Street
Philadelphia 3, Pennsylvania

THE EDITOR ANSWERS

Readers are cordially invited to express in writing to *THE AMERICAN FRIEND* their disagreement with the editorials or other contributions in its pages. Each contribution may throw some light on questions to which no one has complete answers.

Our chief concern in the problem considered by Lyle Tatum, is not about how many men of Civilian Public Service experience advocate no alternative service, though we have heard them speak to it. That some Friends have been articulate in opposing such service is on the record. Here is one statement taken from a conference at Richmond, October 26-28, 1950: "If the present draft deferment status 4 E is changed we urge Friends not to compromise by encouraging government or church-administered alternative service."

This statement may or may not have been approved by the conference. Certainly it is the right and duty of Friends so to believe and so to speak their minds, just as it is an equal duty for those who dissent to speak.

The point of view expressed in that statement seems to be assumed by our

correspondent when he writes of Friends who "do not believe in presenting the government with an alternative service program (or conscript labor program, depending on the viewpoint)."

Aye! There's the hinge. Can alternative service, as arranged with government, be an alternative, a constructive answer, to conflict? Or is it necessarily some form of conscript labor? The fact that government recognizes it, agrees to it, plans toward it, does not make it conscript labor for those who choose it. Is there a valid reason for assuming that government cannot be responsive to our suggestions for a constructive service, either directed by government or directed by us, or that we have no responsibility to help improve government plans?

If conscientious objectors were generally given deferment or complete exemption, it would not solve the problem for many of them who often are not satisfied just to get out of something, even though that "something" is evil. How can we overcome evil with good? How can we be instrumental in leading government toward better forms of service?

This world is desperately in need of alternatives that are constructive, and they are needed on the national and international levels. We must not be content with conducting side shows of demonstration, important as they are. The main feature must be changed, and we can help change it!

E. T. E.

POETRY CONTRIBUTOR

LUCILE CHANDLER, 968 17th Avenue
S. E., Minneapolis 14, Minnesota.

One of Jesus' apocryphal sayings is reported to have been "He who is near me is close to a fire. But he who is far from me is far from the Kingdom."

Friends Intelligencer

THE VALIANT WALK SERENELY

The air is dense with rumors day and night,
Released by public press and radio —
Dark messengers that swiftly come and go,
Relayed by all the fitful winds that blow.
By dramatizing ills, exploiting might,
They breed hysteria — confusion — fright;
Their somber musings dissipate the light
And vision chaos — dire atomic woe.

But valiant hearts refuse to bend the knee
Or, trembling, fall before the tyrant Fear,
For they discern Truth's beacon shining clear
And walk serenely — confident and free,
Denying tales of doomed humanity . . .
Daring to hope millennium is near.

LUCILE CHANDLER

LOVE'S MYSTERIOUS FORCE

Not by the roar of guns can peace be made,
Nor bombs, nor submarines, nor cruel blade,
Yet nation vies with nation — tempting fate,
To forge more deadly instruments of hate.

Have they forgotten history's crimson page —
(Stained by the tragedies of every age)
That war is but a vicious, vain excuse
For profit, lust, aggression — mass abuse?

Sooner or later must the world be taught
What power is born of quiet, constructive thought —
That love's mysterious force, undreamed before,
Can liberate mankind and banish war.

LUCILE CHANDLER

This Gospel A Witness Unto All Nations

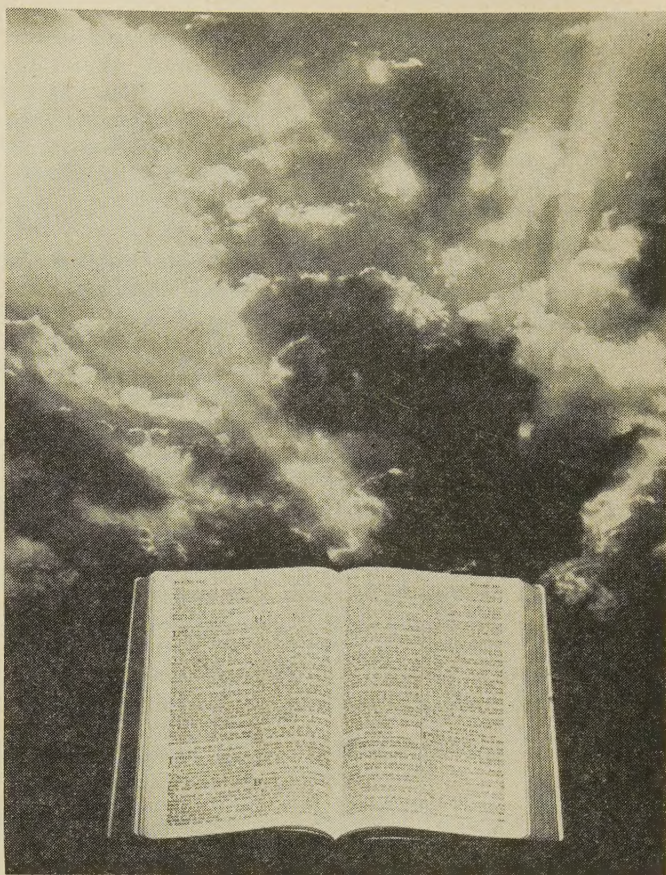
MATT. 24:14



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- We are in fellowship with other Friends of the Five Years Meeting, in Africa, Baltimore, California, Canada, Cuba, Indiana, Iowa, Jamaica, Mexico, New England, New York, North Carolina, Nebraska, Palestine, Tennessee, Western and Wilmington . . .

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BY MARCH 31, 1951

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**UNITED SERVICES OF THE
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Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

So We Believe, So We Pray, by George A. Buttrick; Abingdon-Cokesbury, 1951; 256 pages; \$2.75.

This book deals with basic beliefs in God, in Jesus, in the Holy Spirit, in the Church, in forgiveness, and in Life Eternal; also, there is a section concerning the Lord's Prayer. One commentary says, "With warm understanding and memorable insights Dr. Butterick explores a firm basis for our faith—analyzing great Christian affirmations and showing what these beliefs have meant in the past, their historical development in Christianity, what they can mean today." This book will be welcome Lenten reading, more especially for those who are already believers and desire clarification of their own views. Dr. Buttrick is a little inclined to be argumentative in this book and it will not make so vivid an appeal to those who are uncertain and have no great interest in theology.

William Reagan

A revised edition of *Strength For Service to God and Country* has been reissued by the Abingdon-Cokesbury

Press. A book of daily one-page meditations, the pocket size devotional book was widely used during World War II. Nine members of the Society of Friends, A. Ward Applegate, Errol T. Elliott, Cecil E. Haworth, Cecil Hinshaw, Murray C. Johnson, Murray S. Kenworthy, Edwin McGrew, Levi Pennington and Alexander C. Purdy, have contributed to the volume.

Saints Without Halos, by Alvin E. Magary; Abingdon-Cokesbury, 1951; 176 pages; \$2.

Heroes are made, not born. Often men are made "saints" after they are dead. While they lived, they were ordinary and human and real. The author of *Saints Without Halos* portrays the people of the New Testament not as actors who attempt to play at life but as real living people. They struggle against their evil and humanity to rise to discipleship. They succeeded just about as men do today. People who are no more than names to us are lifted from obscurity and fitted naturally into a Christian community in a first century Palestinian society. This book will be refreshing to the Christian who loves his New Testament; inspiring to the person who cannot see the reality or relevance of the New Testament to present day life; and suggestive for the

one whose task it is to lift out of the New Testament messages for preaching, teaching or talks. Lester W. Figgins

A NEW EDUCATIONAL FILMSTRIP

The Department of Audio Visual and Radio Education of the National Council of Churches of Christ in the U.S.A. has produced, in cooperation with the Thomas Nelson and Sons, a filmstrip on "Adventure in Our Town." It is designed for use with children, youth and adults. It provides resource material on the development of the English Bible, helps groups in the study of the background of the Bible, aids all to understand the importance of the new Revised Standard Bible. It is produced at a phenomenally low cost: \$1.50 for filmstrip and leader's script, or \$5 for filmstrip and micro-groove recording. It is to be available from the Friends Book and Supply House.

A new World Council film, *The Churches Work Together*, has been in high demand by church groups. More prints have been made, and the film is now available for rental from the World Council Publicity Office, 297 4th Avenue, New York, New York.

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Written during the period immediately preceding the Revolutionary War, this is the simple, unpretentious autobiography of a man of unshakable convictions and almost overpowering honesty. John Woolman deliberately planned his journal for publication. Extensive liberties were taken with his original manuscript, and subsequent editions added to the inaccuracies. Janet Whitney's edition is based on the original manuscripts, and introduces important and hitherto unpublished material.

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The Sunday School Lesson

Prepared by RUSSELL E. REES

For March 25—Through Death
to Life (Easter)

Mark 15-16

We have followed, under the guidance of Mark, a rapid review of the life of Jesus during the quarter. Remembering that Mark's Gospel is the earliest record we have of most of the story, we have noted the writer's peculiarities, his method of dealing with materials and his point of view regarding Jesus. It is especially worthwhile therefore to notice his account of the last events of the life of Jesus and of the resurrection.

It is customary on Good Friday to meditate upon the seven words of Jesus from the cross. Mark however records only one of these words, and that the most difficult to reconcile with the triumphant life of the Master. Is it a cry of despair? Did Jesus actually experience the loneliness and forsakenness of the cry, "Why hast thou forsaken me?" Is this just the final evidence that the last, full measure of human need and suffering were experienced by Jesus in this hour? It certainly is true that unless this desperate sense of desolation was felt, the agony of man cannot be appreciated. If Jesus was to suffer once for man then the mental agony of helplessness, so common to men, must have been part of that suffering.

It has been pointed out however that the Psalm 22, from which these words of Jesus were taken, was not a Psalm of despair, but one in which victory is predicted and the claim is made that "the Kingdom is the Lord's." It is probable that Jesus was as familiar with the end as with the beginning and that the dark night of the soul through which he was passing came to its true sunrise in the later faith of the Psalmist.

It was the women who waited out the long vigil of suffering on the cross, and so far as we know the only disciple who stayed by was John. Fear had taken hold of strong Peter and all the others. But the women remained for love of the Master, remained until the last breath had been drawn and he was laid in the tomb. An then, Sunday morning, "very early," they came to anoint the body with the oil of cedar for its preservation. Thus they were the ones to whom the truth of resurrection first came. The doubting disciples were rounded up later and after a period of doubt came to accept the story of the women that Jesus was not in the tomb, not dead, not finished with his work, but that he was alive forever more.

The long slumbering hope of man awoke to new confirmation that first Easter morning. Job's question, "If a man die shall he live again?" now had an affirmative answer, and Christianity became a mighty, unconquerable movement, supported by the confidence that because He lives we too shall live. For St. Paul this hope was the center of the Gospel. And for us too it has tremendous significance. Whittier has spoken for many of us the truth we want to affirm:

Alas for him who never sees
The stars shine thru his cypress trees;
Who hopeless lays his dead away,
Nor hopes to see the breaking day
Across the mournful marbles play;
Who has not learned in hour of faith
The truth to flesh and sense unknown
That life is ever Lord of death,
And love can never loose its own.

"Life is not a landlocked lake surrounded by the shorelines of seventy years; it is an arm of the sea." It is not death we should fear but unworthiness, lovelessness, shallowness, shoddiness. A life well lived is not at the mercy of human vindictiveness and hatred. "Be not afraid" said Jesus, "I have overcome the world."

Questions:

1. Have your ideas of immorality changed in the last ten years, and what has been the cause of the change?

2. Does Easter have very great meaning to you? If so, why? Doesn't it mean any great spiritual renewal to your Meeting? What should it mean? How can you help it to mean more?

For April 1—The Creation

Genesis 1:1-31

With this Sunday we begin a new series of lessons on the Great Epochs of the Bible. We will begin with the story of the creation and will review many events of the Bible story.

A good way to begin would be with a reading aloud of the dramatic record of the first chapter of Genesis. It should be read, not with any idea of scientific study but with the desire to know what was in the mind of the writer, what he intended to convey to those who were to read it. The key to this meaning is found in the opening verse, "In the beginning God created . . ." I have been a dabbler in science for many years, not a scientist, but one who has tried to understand in general what the great scientists have discovered about the wonderful universe in which we make our home. To my knowledge there is not a shred of evidence anywhere in

any real scientific writing to discredit this opening statement.

It is first of all very plain to see that the writer was a careful student of the visible world. He divides the whole story into six acts, assigning to each act or day, a great creative event. Out of chaos came Light and then in turn came the firmament or the sky, then appeared the water and the land with plant life appearing in all its forms. The next act was the appearance of the sun and moon and stars, which was followed by all forms of animal life including the sea animals and the land animals. The climax of the whole tremendous story was the creation of man, the crown and apex of the creation.

Now it is this last act which provides the thread running through the whole series. Man was different in that he was made in the image of the Creator, in the image of God. All that went before was prologue. The world was not created for the purpose of land and water, or for the habitation of animals or of plants. The scene was being set for the mighty unveiling of man. God's purpose from the beginning was to provide a setting for the noblest of all experiments, a habitation for man, the child and image of the Creator, that there he might grow into the fullness of his sonship.

At the center of all things then stands this fact, God made a universe that in it man might come to his dignity and stature as one akin to God. Man shares much of the nature of the rest of his world. On his bodily side he is dust and ashes, and there is no element in his body which is not common to land and sky. When he returns to the earth at death the earth feels no revulsion because of extraneous matter being put into it. The animal world is of the same stuff, physically. But it is in the area of Spirit that man resembles his Maker. He is a reasoning creature, one which evaluates, selects, chooses, makes moral judgments. The stars are wonderful and awe-inspiring but they do not reason. A tree may be lovelier than a poem but it makes no moral distinctions. Man alone can give to God that which God most prizes, response and fellowship. He may squander his resources in riotous living but it is still true that the difference between the worst man and the best animal is infinite. In hope for him God created the heavens and the earth and for love of him he gave his only Son. This is the golden thread of the creation epic, and to understand that is to see something of the purpose of the Eternal.

Questions:

1. There are many creation stories by primitive people. How does the Hebrew

(Continued on page 78)

Our World Missions

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

SUNSHINE AND SHADOWS

By LEONARD E. WINES

The year 1950 has passed leaving within its memories many things both pleasant and disappointing. We realize it is difficult and in many phases impossible to picture to you, who are so far removed from us, and who live in an entirely different social, agricultural, and ideological environment, the actual conditions and problems of the African Mission field. I trust the picture I try to paint will not be disheartening, but rather that it will somehow challenge all who read it to earnest concern and prayer for the growing, imperative needs in this phase of the work.

GROWING PAINS

We are in the midst of an Africa which is experiencing growing pains. Old restrictions and controls are broken down and liberty without control marks much of the present tendency. The moral let-down in Africa since the war has been terrific. Church leaders deplore the situation, and older missionaries in service say, "It never used to be this way." With immorality unleashed, and the Africans' ever increasing feeling of self-sufficiency overbalancing good judgment, Christian missions need to strive hard to establish a continuing work before their presence is unwanted.

Africa's moral consciousness is still for the most part undeveloped. In this part of Africa there is the struggle to rise above the former condition of darkness, ignorance and poverty, and to acquire a life equal to the European standard. This the African hopes to achieve through a literary education. Therefore he will go to great lengths to get that education without much consideration for the great field of practical and spiritual development which is necessary if a worthwhile society is achieved. How long before these people will free themselves remains to be seen, and what their attitude will be toward missions and the Europeans will depend largely upon their spiritual development. Communism has not left Africa alone. Its philosophies are coloring African thought today.

I regret to report that the growing edge of the African church is becoming thin, and a spiritual slump has begun in the Yearly Meeting. This is largely due to the lack of close supervision of their business procedures. The functioning of the organization of the monthly meetings needs to be taught by some-

one staying and working in each center until desired results are accomplished. The Africans are more inclined to be slipshod in their work than some other peoples are. For example, in many cases the leader of a meeting asks those who have a spiritual need and want to repent to stand so that one of the elders may pray for them. Then these people are ready to have their names written in the first book. They use this easy-going method which takes little time or trouble rather than inviting the seekers to go to a prayer room where they can be helped individually to find peace of heart. As I go about seeking to re-establish helpful procedures elders have come to me and said, "We are pleased that you have shown us the right way again. That is the way we used to do, but we have gotten away from it." I am reasonably sure that unless they are frequently visited and helped they will drop back into the careless methods that fill our churches with pagan hearts.

I have been convinced for some months that a large percentage of our African church members are total strangers to a living experience of God. Several things have forced me to this unwilling conclusion. It is seen in the lack of a true spiritual concern for the unreached, the lack of sacrificial expression to promote the Gospel of Christ, the prominence of selfishness, and the ambition for personal position and recognition. It is seen from the standpoint of dishonesty in words and acts, and the difficulties arising in many churches because of carnal tendencies.

Recently in conversation with the secretary of a neighboring mission he confirmed my own feeling when in speaking of their own condition and lack of supervision said, "I have felt for some time that comparatively few of our church people are genuinely Christian. Our churches must still have close supervision if they are to progress." Recently several new missionaries have been added to their staff thus enabling him to spend more time with the churches, with very gratifying results. We are praying that God's people in America will make this possible for us also.

Everett Kellum has given valuable assistance in the Church work in the north by visiting meetings as his time and energy permits. This is greatly appreciated. The Yearly Meeting has two assistant superintendents who visit the

various meetings, and eleven out-post evangelists all on regular salaries.

Money has been raised by much effort to enable the yearly meeting, with the substantial aid of the Board of the Five Years Meeting in America, to send Benjamin Ngaira to the Five Years Meeting sessions. He is our first church representative to go beyond the borders of Kenya. We are sure that the benefit from this venture will be lasting, both to us in Africa and to you in America. We greatly appreciate the welcome he received and the wisdom used in his behalf.

INACCURATE REPORTS

Efforts have been repeatedly made to get the year's reports from the meetings. The need of accurate reports has been emphasized but the reports are so untrustworthy. The best we can judge from the reports at hand is that the gains exceed the losses, though losses have been heavy because of members going to other church pastures, and especially into African created religious groups.

To date a few over half of the twenty-four monthly meetings have reported, but these reports are not very helpful in arriving at correct figures. In all cases the number of additions to membership exceeds the number of losses, yet in many cases the total membership is lower than that reported last year. Obviously this cannot be correct. Allow me to give you a few of the answers I have received to questions in the report: How many Sunday school sessions held? — "4 o'clock." Average attendance in the Sunday morning meeting? — "Yes." Another answer to this question was — "2,345 with these divisions: adult, 56,670; young people, 1,000; children, 999." One monthly meeting reported having 1,400 different Sunday school sessions held each Sunday with a combined attendance of 26, thirty-three of whom were teachers. Number of prayer meetings held? — "Yes." Another report claimed the average attendance at prayer meeting was 3360. (Probably 150 would be more nearly correct.) Name of the teacher of the adult Sunday school class? — "743." Number of teachers in the Sunday school? — "No." The Sunday morning meeting was held 1,440 times according to one report, and 20,956 different prayer meetings held.

From these few examples you can see how impossible it is to compile accurate statistics of the Yearly Meeting work. The need is extremely urgent for a missionary who can give his full time to the work of the Yearly Meeting, for they sorely need close supervision in all phases of the work. This I have been unable to do.

There are many bright and encouraging things about the work here, and

sometimes we neglect to look at them. One thing which never fails to cheer our hearts is to single out individuals whose lives are living testimonies of God's, sufficient grace. It is indeed miraculous how God saves a man from the bonds of custom, fears and superstitions, the downward pull of environment upon the mind and the flesh, and the low ideals of a people whose thinking and background are molded by the centuries, so that in spite of these forces he stands out as a true Christian before the world about him. There are many lovable people here whose lives would grace any of our churches in America, and there is no explanation for it apart from the saving power of God.

It is a natural tendency to want to write reports which radiate with cheer and accomplishment; and I, too, would like only to picture the bright side and leave the problems untouched. But it is right that you at home should see both sides of the situation. Without this complete perspective the needs of the work cannot be known or felt. Personally, I am ready to do what is possible to carry this great work on to success, but the work of the Bible School and Secondary School greatly limits my activities in the Yearly Meeting. We pray that God will soon answer our prayers for another worker in the Evangelistic Department.

The American Civil Liberties Union has announced that while it recognizes the need for selective service during the present emergency, it still opposes universal military training. The organization has always considered "conscription of individual lives . . . a complete denial of what ought to be a basic civil liberty."

CONSCIENCE AND EXPEDIENCY

(Continued from page 69)

but sought the more carefully to keep himself unspotted from it.

He would not write bills of sale for slaves. He tried to pay through his hosts who kept slaves for their labor on his account. He would not serve in the militia nor pay war taxes. He restricted his business to the needs of his family and the expenses of his travels in the ministry. He would not use sugar that was the product of slave labor. He wore undyed clothes, because he thought people dyed cloth only from pride or to conceal dirt. He would not accept passage on a ship to Jamaica, because the low fare was due to the profits of the rum trade, until he got the master to accept what would have been the actual cost of the passage. He went to England as a steerage passenger because the luxurious fittings of the cabin represented useless labor. He went in the steerage, but on stormy nights, when it was crowded with sailors and their wet clothes, he went out on deck to give them room.

From England he wrote his wife not to send him letters by the public post, because he would not give himself the pleasure of hearing from her, at the expense of the sufferings of the post horses and their riders. For the same reason, most of his journeys in England were on foot. In his last illness, when asked if he would have a doctor attend him, he replied that "If anything should be proposed, as to medicine, that did not come through defiled channels or oppressive hands, he should be willing to consider and take it, so far as he found freedom."

Such scruples made living in the world very difficult. Esther Tieke, who nursed him in his last illness and who felt humbled by his faithfulness to his light, nevertheless wrote, "I scarce ever

expected his recovery during his sickness, though there were many favorable symptoms; for looking at the path, the unspeakable difficulties that would have attended his travelling, etc., it seemed often clear to me that he would either be delivered from it by death, or have more liberty in his mind respecting the use of some things."

These considerations and Woolman's experience may help us understand Jesus' attitude and teaching; for he lived in a world more pagan than the world of Woolman, and yet did not try to flee from it as did the hermits; and yet found "liberty" of conscience, as Woolman could not, sufficient for the completion of his appointed and chosen task.

(To be continued)

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Friendly Life — Far and Near

Many Friends in America and abroad have enjoyed the visits of William Bacon Evans, a Philadelphia Friend. He writes from England that he has been visiting Friends there and in Scotland and Ireland. * * * *

Kenneth B. M. Crooks, headmaster of Happy Grove School in Jamaica and a delegate from Jamaica to the Five Years Meeting sessions of last October, is correspondent for THE AMERICAN FRIEND in Jamaica. Watch for his news notes and articles! * * * *

J. Floyd Moore, Assistant Professor of Bible and Religion at Guilford College, has been appointed editor of the *Friendly News Letter*, bi-monthly publication of North Carolina Yearly Meeting. He succeeds Milton Hadley of Springfield Meeting who had edited the news letter for several years. * * * *

Stanley Hamilton, Director of the Rural Life Association located at Quaker Hill in Richmond, Indiana, has recently spent over a week in Iowa, speaking to college and community groups. He met with rural groups in Adel and New Providence, participated in seminars at Parsons College and Luther College, and directed a two-day rural life conference at William Penn College. * * * *

A concerned group of Friends in Louisville, Kentucky, is conducting meetings with the intention of starting regular work there. Kenneth Myers and Gerene Pluris of Paoli, Indiana, Friends Meeting have met with the new group, which is being welcomed to the city by the Louisville Council of Churches.

WAR OR PEACE IN THE BALANCE

Friends are urged by peace organizations to renew their efforts to direct legislation and United Nations action in the ways of peace. Wire the President and Secretary of State Acheson, urging the United States to press for continued negotiation and settlement of the Korean War, and to *avoid* using sanctions or military action against the mainland of China—a course which points to World War III.

Letters to Senators and Representatives (1) supporting India's request for wheat to save her starving millions, (2) opposing the drafting of eighteen year olds, (3) calling for world disarmament, may help to influence legislation for peace.

Definite meeting dates and places have not been set yet. * * * *

Approximately 350 people have volunteered to work on the Earlham Meetinghouse now being built on the campus at Richmond, Indiana. Thirty-five faculty and staff, thirty friends of the college, and numerous students have helped in the work. Three of the local contractors have given help, and promised additional aid when the need comes. The roof is on the west wing and the windows are going in. * * * *

The Men's Brotherhood of Lynn Grove Quarterly Meeting, Iowa, held a work day at William Penn College on January 30, painting the reading room of the college library. The project was under the direction of Alfred Steen of Searsboro Monthly Meeting, president of the Brotherhood. The Iowa Men's Brotherhood has as its project this year assistance in the financial support of the College and donation of work hours. * * * *

At a recent meeting of the Permanent Board of Jamaica Yearly Meeting, the dates and schedule of the 1951 Yearly Meeting were decided. Sessions will be held at Highgate this year (instead of at Seaside and Happy Grove) at the usual time, beginning on the Tuesday after Easter and lasting until March 28. Among the visitors expected are Kenneth Eichenberger and his wife of Iowa Yearly Meeting. * * * *

The Young Friends Fellowship of Chicago's 57th Street Meeting had Rev. Kiyoshi Tanimoto, Methodist pastor of Hiroshima when the bomb fell, as its guest recently. He showed slides of the human and physical wreckage resulting from the one bomb, and then talked briefly about the work now being done in Hiroshima to found a World Peace Center, consisting of University, Hospital, Social Settlement and Orphanage. * * * *

Dr. Armin Gesswein of Pasadena, California, conducted prayer fellowship services at William Penn College February 13 and 14. Ministers of the Yearly Meeting as well as the local community were invited to attend the fellowship. Dr. Gesswein aided in the Norwegian religious movement before World War II and also assisted in the organization of prayer groups prior to the Billy Graham meetings in California. * * * *

Leonard Hall, Olaf Hanson, James Furbay and Esther Joyner, all of the Friends Central Office staff, and Will

Reagan and Betsy Hoskins, Five Years Meeting Friends, attended various Christian education meetings in Columbus, Ohio, the week of February 11-17. These Friends participated in meetings on editorial work, youth, children's and adult's Christian education work, and higher education which were part of the Section Meetings of the Division of Christian Education of the National Council of Churches. * * * *

Richard and Kay Leiper Faux are now ministering at Noblesville Friends Meeting in Indiana. Richard Faux, who has an undergraduate degree from the University of Southern California, received the B.D. degree from Hartford Seminary Foundation last May. His wife has had training in Religious Education. Richard Faux replaces Earl Prignitz, who is now helping with the construction of the meetinghouse at Earlham while taking work there and serving as pastor of the Williamsburg, Indiana, Meeting. * * * *

An increasing number of inquiries about opportunities for voluntary service in this country and abroad have been received by the American Friends Service Committee from conscientious objectors deferred under the current draft law. The AFSC Executive Board recently approved expansion of present AFSC projects in order to absorb some of these young people. Work with refugees in northwest Germany, as well as work camps and institutional service units in this country and Mexico, were programs approved for immediate expansion. * * * *

Samuel Marble, President of Wilmington College, and Stanley Hamilton, Executive Secretary of the Rural Life Association, have announced that Clar-

VISIT WASHINGTON NOW!

Friends are urged by the Friends Committee on National Legislation and by the American Friends Service Committee to consider seriously sending members of their group to Washington as soon as possible. Delegations have been sent by Friends in Ohio and are being planned by Friends elsewhere. Testimony on conscription, Universal Military Training, food for India, disarmament and other important issues can have some effect in shaping our national policies. The F.C.N.L. office at 1000 11th Street, N.W., in Washington should be notified if a delegation is coming.

ence J. McCormick, Under Secretary of Agriculture, will speak at Wilmington College on the afternoon of March 30. The occasion will be Farmers' Day at the Ninth Annual Conference of the Rural Life Association. Clarence McCormick, who is the owner and operator of a farm near Vincennes, Indiana, was called directly from his farm to his present position. He will speak on "The Family Farm Now and in the Days Ahead."

* * * *

James Furbay's motion picture, "A Prevue of '52," which was made in England last summer as advance publicity for the World Conference of Friends, has been shown recently at Indianapolis Friends Meeting and to the Couples' Club at West Richmond Meeting. Three Western Yearly Meeting Quarterly Meetings will combine to see the film at the Westfield Friends Meeting on March 4 under the sponsorship of the Yearly Meeting Committee on Religious Education. Still shots of the famous Quaker places shown in the film will be used in television publicity in the eastern states by the Friends World Committee.

Friendly Fellowship

INDIANAPOLIS, INDIANA—First Friends Meeting in Indianapolis had a most enjoyable evening in visiting places of historical interest to Friends through the presentation of the film, "A Prevue of '52," by James Furbay, Secretary of the Friends Publication Board. Such clear and well selected pictures not only stimulate an interest in the Friends World Conference in 1952, but also create a desire to learn more about the beginnings of Quakerdom. A film like this should be used widely in our educational programs.

Geraldine H. Moorman

* * * *

WINCHESTER, INDIANA—The Winchester Friends Meeting started its church year in September with a reception for its new pastor, Wilbur Kamp, his wife, Lois, their three daughters, Cynthia, Laura and Priscilla, and Lois Kamp's aunt, Hettie Hunt. The Kamps held Open House less than a month later in their newly renovated parsonage.

The Men's Fellowship at Winchester is an active group numbering approximately seventy-five members. In January they were host to the men of Winchester Quarterly Meeting at a meeting which formed a Men's Fellowship group out of the Quarterly Meeting. The next meeting will be in April with the Muncie group as host.

The Women's Society reports that all Union dues have been paid and its quota of the Medical Budget sent in.

Since September, the Society has sent four hundred twenty-six pounds of clothing to the American Friends Service Committee.

Achsa M. Bailey
Pauline Keener
William Comer

* * * *

NEBRASKA CENTRAL COLLEGE—The second semester of the 1950-1951 college year opened on January 22 with special chapel services. The address was given by Attorney Walter R. Raecke of Central City, member of the Unicameral Legislature of the state for four terms and candidate for Governor of Nebraska on the Democratic ticket at the

last election. President O. W. Carrell presided.

In contrast with most colleges, the enrollment has not been seriously affected at Nebraska Central College. Only three men who were enrolled during the first semester withdrew to make enlistments. Seven new students enrolled at the beginning of the second semester.

The delightful story, "The Little Minister," was presented in January at the Central City School Auditorium, directed by Golda O. R. Carrell. This was an outstanding performance.

Brotherhood Week was observed in special chapel services during February, with Lindley J. Cook in charge.



In the congested high speed traffic of today the use of beverage alcohol is a known hazard. The National Safety Council says that one out of every four fatal traffic accidents involves liquor—that means 8,000 people killed last year—scores of thousands of others injured and millions lost in property damage. All this costs money—money that insurance companies have to pay out in claims—money that policyholders have to first pay in premiums.

But here is good news for you: There is at last one insurance company in America that insures total abstainers only. And at last a preferred insurance rate is offered by it for non-drinking drivers. Thousands of policyholders now benefit by this dependable protection in a regular legal reserve insurance company. Among them are prominent ministers, schoolteachers, lawyers, doctors, college professors, political leaders and businessmen.

Are you a safe non-drinking driver? If so we want to extend to you an invitation to join with the thousands who now obtain their automobile protection from us. We want you to write us today for full details about insurance for your car. Full details will come by return mail and no salesman will call. Even if your present policy does not expire at this time write us today. Then you'll have all the information when you want it. Mail the coupon now. There is no obligation.

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DEVOTIONAL

(Continued from page 66)

drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life . . . Verily, verily, I say unto you, if a man keep my saying, he shall never taste of death."

So He pleads with us constantly, speaking with quiet urgency, ready to fill the deepest need of our suffering souls. Are we going to close our ears to Him? Are we to let the empty, meaningless noises of our restless lives crowd Him out so that we do not hear His call? Can we not make a stillness in which He will flow into our hearts, sweeping away the pettiness, the meanness and the evil, and cleansing us so that we are fitted to be the messengers of his kingdom?

Be still and know that I am God.

SUNDAY SCHOOL LESSON

(Continued from page 73)

story surpass those you know?

2. Why has there been controversy between science and religion? Can you find a principle that resolves the conflict for you?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

HEART-SEARCHING

(Continued from page 68)

again men of serious purpose are considering doctrine as an essential part of our life as Friends. We are, moreover, developing a number of men whose interest is in Christian theology. Without much formal cooperation, these are seeking to formulate, in terms of historic Christianity, "the things most surely believed among us." This concern may be a part of God's plan for an advance within the ranks of Friends.

AMERICAN QUAKER GENEALOGY

Volume VI of the *Encyclopedia of American Quaker Genealogy*, containing records of Friends' meetings in Virginia, is now available at the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana. The price of this volume is \$20.00.

Also available are volumes on Philadelphia, eastern Pennsylvania and New Jersey; New York City and Long Island; Ohio and western Pennsylvania.

WANTED

Matron for The Lauramoore, Friends' Home located in West Richmond, Indiana. Please correspond immediately with Elizabeth B. Huff, 106 South Easthaven Avenue, Richmond, Indiana, or Edith T. Binns, 1908 National Road West, Richmond, Indiana.

BIRTHS

COOPER — To Robert Glendon and Eunice Estabrook Cooper, a son, Dean Ellison, on December 28, at Anderson, Indiana.

HARVEY — To Elmer and Mary Alice Harvey, a daughter, Ruth, on February 5, at New Brighton, Minnesota.

HOOVER — To Herbert F. and Eleanor Tatum Hoover, a daughter, Rose Mary, on January 18, at Oskaloosa, Iowa.

PAINTER — To Robert H. and Phyllis Greene Painter, a daughter, Joyce Lucile, on February 17, at Buffalo, New York.

SHANK — To Jesse and Helen Shank, a daughter, Kathy Jo, on January 31, at New Burlington, Ohio.

ZELIADT — To Francis and Mildred Macy Zeliadt, on January 12, a daughter, Carol Maurine, at Des Moines, Iowa.

MARRIAGES

BRINKLEY-PETTY — Wanda C. Petty, daughter of Vernis and Inez Petty of Richmond, Indiana, to Ernest E. Brinkley, of Williamsburg, Indiana, on February 11, at Williamsburg Friends Church, Earl J. Prignitz officiating. Both are members of the Williamsburg Meeting.

JONES-CASTLE — Shirley Castle, daughter of George and Ruth Fletcher Castle of Ridge Farm, to James Jones, son of Mrs. and Mrs. Sherman Jones of Wabash, Indiana, on February 2, at Ridge Farm with Grant Johnson officiating.

LUTTRELL-GALLAGHER — Marjorie Gallagher, daughter of Pauline and Francis Gallagher of Muncie, Indiana, to Marvin Luttrell, son of Mr. and Mrs. William D. Luttrell, on January 14, at Friends Memorial Church in Muncie. Robert M. Jones officiated at the informal double ring ceremony.

MCGRAIL-FERGUSON — Margaret Ferguson, daughter of Hubert and Glenna Conarroe of West Elkton, Ohio, to Stanley McGrail, son of Joseph and Beatrice McGrail of Stow, Ohio, on October 29, in the West Elkton Friends Meeting-house, after the manner of Friends.

OELERICH-LONGSTRETH — Marjorie M. Longstreth to Wayne H. Oelerich, on February 4, at the Bloomington Friends Church, Muscatine, Iowa.

DEATHS

BALE — Fred A. Bale, after a stroke suffered December 4, in Sheboygan, Wisconsin, aged fifty-nine. Judge Bale joined the faculty of William Penn College in 1947 as Professor of Speech. He was a well known lecturer, particularly in the temperance movement, in which he was greatly interested. He will be remembered by many students and by the many young people to whom he spoke.

DAVIS — Tivah G. Davis, on December 24, at Muncie, Indiana. Born in Delaware County, she was the daughter of Albert H. and Emma Holbert Gough. She was a member of Friends Memorial Church. Surviving are a son, Claude G. Davis of Muncie, and a foster sister, Maude P. Carey of Detroit, Michigan. Services were conducted by Rev. Arthur W. McDavitt. Interment was in Beech Grove.

HALE — Mary B. Hale, on February 9, in Richmond, Indiana. She had been failing in health for some time. A native of Richmond, she was a birth-

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right member of the Society of Friends and for many years a loyal member of West Richmond Friends Meeting. She was a graduate of Earlham College and maintained an active interest in the cultural and educational affairs of Richmond. Surviving are her husband, Alton T. Hale; a daughter, Anne Hale Karol of Chappaqua, New York; two sons, Joseph and Tom Hale, both of Rochester, New York; and six grandchildren. Memorial services were held on February 13 at the West Richmond Friends Meeting with William E. Berry, Fae Scott and the pastor, R. Furnas Trueblood, participating.

LYNCH—Eva G. Lynch, on February 13, at Fayette Memorial Hospital in Washington Court House, Ohio, aged seventy-eight. Born in Clinton County, Ohio, she was a member of Grassy Run Meeting. Surviving is her only brother, Joe Lynch, also of Sabina, where the two had made their home for the past several years. Memorial services for her were at Littleton Funeral Home. Interment was in Sabina Cemetery. Services were conducted by Chester B. McKean.

MYRICK—Miriam Harrison Myrick, on January 20, in Anaheim, California, aged seventy-nine. She was the youngest daughter of Timothy and Naomi Harrison; born to them in Richmond,

Indiana, December 17, 1871, a birthright Friend. She was educated at Earlham Preparatory and graduated with highest honors in her class from Earlham College, where her parents were both trustees. She won a scholarship to Bryn Mawr and studied there for a year. She was acting professor of history at William Penn College immediately after leaving college and from that time on made a career of teaching throughout her life. Her influence, with that of her husband, Stephen S. Myrick, whom she married on December 20, 1904, touched the lives of hundreds of young people in their most formative years. She will be remembered for outstanding scholarship, great understanding and profound stimulation to her students, and for cheery and loving service to her family, the Church and several communities in which she lived and worked. Stephen Myrick served for four years as pastor of the Ashboro Friends Meeting in Greensboro, North Carolina, where she helped lovingly to shepherd the flock. She is survived by her husband, Dr. Stephen Stanton Myrick; three children, Stephen Stanton, Naomi Myrick Winkler, and David B. T.; and five grandchildren. Funeral services were held in Anaheim with burial in Rose Hills Cemetery, Whittier, California, where also rest her two sisters, Anna H. Osmun and Susan H. Johnson.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8765.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way. phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common-Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m., Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 915 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Poplham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, Vermont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUSCON, ARIZONA

Friends Meeting, 436 E. Third St. (rear). Worship, First Days at 11 a.m. For information write Route 2, Box 674. Phone 5-5959.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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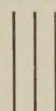
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